selves. In this chapter we establish one of the facts: we show, that God's providence is intimately connected with the moral character of nmn, and, in particular, that there are restraints laid upon human sinfulness and folly by skilful arrangements meeting and conspiring for this purpose. It must be left to a subsequent part of this Treatise to establish another fact, furnishing the other premise—namely, that man's character is sinful. From the two premises, when fully established, we arrive at a discovery of the means adopted by God to govern a fallen world in which the moral law has lost its power, and perceive how he can bind by physical chains those who have broken loose from the gentler ties of affection and moral obligation. So far as we seem to stretch the argument beyond this point in this chapter, it is to be understood as merely presumptive. It is not conclusive till it is furnished with the counterpart fact, to be discovered by that inquiry into man's moral principles which we purpose to undertake in the Book which follows.

SECT. II.—AIDS TO VIRTUE, AND RESTRAINTS UPON VICE.

There is surely somewhere within the dominions of God a world in which there is no disorder and no violence, and in which the moral law, the royal law of love, is sufficient to bind the intelligent creatures to God, and to one another. Account for it as we may, it is evident at the first glance that our lot is not cast in such a world. We find ourselves, instead, in a state of things in which there are much confusion and misery produced by human wickedness—this province, rebellious though it seem, being all the while under the discipline of God.

Possibly, the problem which had to be solved in the counsels of heaven was—Given, a world in which, the love of holiness and the hatred of sin do not exist, or are at all events very weak—to determine a method of governing it, so that it

may not run into inextricable confusion, and destroy itself by its own madness and violence. Are we living in such a constitution of things ?

But we are not at present inquiring into the nature or extent of man's love of virtue or vice: this is a topic which falls to be considered in a subsequent part of this Treatise. We may, however, at this ^€ge of our inquiries, take a view of the numerous means which God employs for the promotion of virtuous, and